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*The Abasement of Pride:*

A  
S E R M O N

Preach'd in the  
Cathedral of *Salisbury*,  
AT THE  
A S S I Z E S  
Held for the County of *WILTS*,  
*July 18th. 1708.*

Upon occasion of the late Victory.

By JOHN HOADLY, M. A. *Prebendary*  
*of the said Church.*

Published at the Request of the  
Grand Jury.

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SIR,



**I** Am directed by the Gentlemen of the Grand Jury to return you their Thanks for your excellent Sermon; wherein you have justly set forth the Fatal Consequences of Arbitrary and Despotick Power; and as truly represented the Blessings of Liberty, which we so eminently enjoy under Her Majesty's most Auspicious Administration and Government. And, that the whole Nation may be instructed thereby, it is our unanimous Request, that you will Print the same.

J. Mountague.

C. Mompeffon.

Geo. Ducker.

Geo. Speke Petty.

Wm. Pynsent.

P. a Court.

Edw. Ashe.

Wm. Ashe, jun.

John Eyles.

Fran. Eyles.

Tho. Long.

H. Coker.

John Elliot.

John Tuck.

Cha. Gore.

Christo. Mitchell.

Robert Maundrell.

James Danvers.

Stephen Gaisford.

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S E R M O N

Preached at the  
Affizes at SALISBURY.

DANIEL IV. 37.

*And those that walk in Pride He is able  
to abase.*

**T**HESE Words are the Confession of a famous Oppressour, whom God had brought to his Senses by a Remarkable Punishment. *Nebuchadnezzar, while he was at rest in his House, and flourishing in his Palace, was disturbed within himself, saw a Dream which made him afraid; the Sleep of Tyrants, his Thoughts upon his Bed, and the Visions of his Head troubled him. The Dream, according to the Interpretation of Daniel, shew'd him the Decree of the most High against Himself; and it was executed upon Him. While he was vaunting himself upon the great Babylon which he had built, he was driven from among Men: So unfit was he, who was Morally distracted with Pride, to Govern them; and his Dwelling was with his fellow Creatures the Beasts, until he should know that God Rul'd in the Kingdom of Men, and gave it to whomsoever he*  
A 2 *would.*



The Judgment had its effect, for his Reason returned unto him, and, with it his Kingdom returning again, his Councillors and his Lords sought unto him, and he was established in his Kingdom. Then he Praised, and Extolled, and Honour'd the King of Heaven; all whose Works are Truth, and his Ways Judgment: And those that walk in Pride he is able to Abase. Those that walk in Pride, is another Name for Tyrants and Oppressors, for Unjust and Unmerciful Men; For Pride is the Foundation of all those Wicked Actions; and 'tis the Cause also of Gods Anger and Displeasure against them. As He is able, so He will Punish them for it. Those who walk in Pride he is able to Abase. I shall from these Words, 1. Set forth the Effects of Pride, and show that Unjust, and Unmerciful, that Cruel and Tyrannical Actions proceed from it: And then 2. I shall shew you that God's Hatred is declared against such Actions, that He will punish them. That those that walk in Pride He can and will abase. And having done this, I shall make such Applications as may be suitable to the present Experience we have of this Truth, and proper to direct our Practise upon it. 1. As for Pride being the Foundation of all Unjust, and Cruel, and Tyrannical Actions; that Modesty and Humility is always Contented; and so Calm, and Quiet within, and Peaceable and Kind without, it needs no other Proof than to go over some of those Actions which are Unjust, and Unmerciful.

That Envy that Men have against the Prosperity of others, and the Hatred that arises upon it: Those fierce Disputes in Opinion that are so Uncharitably maintained, and all the Spiteful and Cruel Actions that proceed from thence: All those Crimes, that are



to be Punish'd, and most of those Suits that are to be Try'd by the Judge. What is the Spring of these but the Pride of Men; who think so well of themselves, that they can't bear others should be prefer'd to them; who so value their own Judgments, that they would have them the Standard of other Men's; who cannot be contented to be kept within that Condition which God hath placed them in, and to be Restrain'd by those Laws which the Wisdom of Government hath made; who cannot submit to that Justice which will any ways lessen them, but desire to have their Neighbours at their Command? And as in Private Affairs, *only from Pride cometh Contention*, So also in Governments, that's the Ground of Unreasonable Resistance on the one side, or Arbitrary Encroachment and Oppression on the other.

When Men, that think Resistance in extream Cases allowable, are upon the slightest Occasions ready to practise it, and threaten, if things go not exactly according to their Will: When Men, that think it in all Cases Unlawful, are as Rebellious in their Natures, as they are Passive in their Principles, we may say that it is Pride, and not Necessity or Conscience that Governs them, when they cannot be easie but in their own Humours. When Murmurings of distant and unseen Dangers are scattered abroad, and Surmizes are made the Grounds of Discontent, 'tis the Art of some to favour their own Ambition, and is only out of Vexation that they are not the Managers. When Men throw off the whole Body of a Church Government, because of some things that they dislike in that Church; and make a Separation upon the account of what they confess to be Lawful; it's to be observed, whether something besides Conviction

may not have a hand in it. And when those who raise that Government to an Absolute Divine Necessity, yet resist, and set themselves against the Authority of those who are Possess'd of it; it's much if the Haughtiness and Ambition of some, making use of the Malice or Ignorance of others, be not the real Ground of the Contest, especially, if we see it manag'd with all the Contempt and Slander possible; with equal Heat, and equal Falshood. Pride is the Ground of Rebellion and Unjust Murmuring; of Schism and Opposition to our Superiors. And so it is of the Tyranny of Superiours over those who are made Subject unto them.

Humane Nature is proud enough, and apt to Exalt it self; and a Post of Superiority is apt to Corrupt it still more: But besides this, Princes have too often the Unhappiness to meet with such an Education as forms them to Haughtiness and Ambition; the Foundations of Pride are, by the Flattery of those about them, laid early and deep in their Minds, as if Men were willing to take care that they should have a wrong Notion of themselves and their Subjects.

They are brought up with an Obsequious Attendance, they see nothing but what's ready to yield to their Humour, they are from the beginning taught to think themselves of another Rank from common Men; so that learning to Govern, while their only Rule is their present Will and Fancy, and meeting with no Controul in their Government, they must have a great Strength of Mind, and a great Measure of Grace, if ever they can cast off so pleasing a Custom, and reduce themselves to a modest and humble Temper, to a low and true Opinion of themselves.

'Tis this Natural Pride, thus warm'd and Nurs'd up by Flattery, which makes them ready to receive these Notions, that are the Ground of all their Future, Unjust and Cruel Actions; those Notions, which the Ambitious Desires of some of their Subjects have invented to *please them*, and *raise themselves*. That their Right of Government, and all the possible Forms and Regulations of it come immediately from God: That their Absolute Power cannot by any Contracts or Laws of Men be restrained or guarded against: That it's by no means on any account lawful for their Subjects to defend their Religion, their Liberties, their Possessions, their Families, their Lives, or their Posterity against their Commands, how Cruel, how Unjust soever; but that their Will, their Humour, their Extravagance, their Frenzy (for it's all one what it is, it must not be resisted) is their only law on Earth: that the Happiness of the whole World, for which a Man would imagine Government was Instituted, is left Naked and Defenceless against the Freaks of the Wickedest Men in it. As nothing but Pride and Ambition could engage Men to vent and defend such Principles, in hopes of being Petty-Tyrants under those that they thus deifie; so nothing but the grossest Pride, and false Opinions of themselves, could make any believe them, or desire that others should. What? That their Will and Pleasure is to be an Irresistible Law to so many Thousands of the same Nature with themselves; that the sudden Furies of a Debauchee, or a Madman, of a *Heliogabulus*, or a *Commodus*, are to determine the Consciences and Opinions, or the Privileges, the Freedom, the Life, the Happiness of whole Nations, and of their Posterity: That they should be set out by God himself, whole Families of them in



a necessary and unalterable Descent for this very Purpose, and whole Nations inherit Slavery? What? That it shall be a Glory, a generous Courage, to destroy a Pirate or a Robber, and a Rebellion, a damnable Sin, to oppose a *Nero* or a *Caligula*; **A Tyrant that boasts himself only that he is able to do Mischief?** Really to believe this, to make it Matter of Conscience, and to bind it on Men in the Name of Religion: 'Tis Pride that hath been the mother of this Monster.

The Principle then of their Behaviour being thus laid in Pride, and this Opinion being Establish'd as the Measure of their Government, as the Rule they are to Walk by, no wonder if they walk in Pride, and if all their Actions bear the Stamp of the Principle they proceed from.

'Tis this that teaches them to hate every thing that carries the Face of Power and Freedom in their People. For what have they to do with things so good that they were made only for *them*? What means a Check upon Absolute Authority? 'Tis enough for the Herd to depend upon their Arbitrary Pleasure, and not to pretend to Privileges, which only *they* were born to. If the Mistake or Ignorance of those who first founded the Government, or the Rebellion of a Licentious Commonalty, or the weak Concessions of some of their Predecessors have settled something in the Constitution that carries Liberty or Authority in it; have Granted, or Forced, or any way Procured, *Magna Charta's*, or *Parliaments*, or *Elections*, or *Free Jurisdictions*; 'tis Lawful for them to remove them, and bring their Subjects to the State they were born to. This is the first Step of their Tyranny, to Enslave their People at Home, to destroy their Liberties, and to set up their own Will for the Reason and  
Law

Law that is to Command *them*, and all that belongs to them, that they may make them the Slaves and Tools of their further Ambition.

And lest they should have any thing free and out of the Power of their Monarchs, their Judgment and Conscience, which are not at their own Command, must come under the Yoke. The Pride of Tyrants makes them desire to controul the Minds of their Subjects, which God himself hath left free; or, if *they* are beyond their Power, at least their outward Profession must comply, and their Sincerity yield to the Religion of their King. 'Tis called indeed the True Religion, but that Argument holds in all Countries; so that the Real meaning is the Religion of the Prince. This is the utmost Pride, to make their Opinion the Standard of their Subjects, to Invade the Authority of God, and to use all the Arguments of Terrour to Steal away from him that Sincerity which can alone recommend Men to his Favour. And tis the utmost Cruelty to use any Temptation upon Men, to cast away that which is their Peace and their Salvation. But, 'tis made Dangerous, and Reflecting on their Sovereign, and then all Arts of Severity must be employed to destroy every thing that breaks the Unity of Slavery. As is the Prince so must be the People: and Men must yield, or suffer, or fly, if that Grace can be allowed them.

And now one would think the Tyrants might sit at rest in their own Kingdoms, and Rule their Beasts of Burden with a Rod of Iron; but Pride is always uneasie, and unsatiable, and they are for extending their Tyranny over their Neighbouring Nations, and making Slaughter of their own Slaves, to bring others under their power. By the Force of Money, or the Violence of War, or the Fraud of Treaties, they

they study to bring other Princes to their Yoke, and Establish Slavery around them. And for this they never want a Pretence, or, if none offers, their own Glory is a sufficient one. For this alone Blood and Desolation shall be carri'd over the World, and the Peace and Happiness of many Nations shall be Sacrificed to their Ambition.

And when Men have gone thus far, have we seen them pleas'd and quiet? When God hath been pleas'd to suffer them for a Scourge to the People, did their Conquests, and their Absoluteness ever satisfy them? No, they puffed them up to Blasphemy, and we find they cannot be content till they are made Gods of, and set forth and Reverenc'd with Titles that do not belong to the Earth.

These are those that walk in Pride; 'tis that, that makes them believe themselves born to work their own Pleasure; that makes them Envy and Destroy the Liberties of their own Subjects, that carries them to Invade their Consciences, that sends them to Conquer and Enslave their Neighbours, that swells them to think themselves *Gods, and not Men*.

Whereas Humility would teach them to know themselves, to think all Men of the same Nature, and Make with themselves; to believe that they were set over them for their Good, and to value themselves no further then as they are in a condition to promote it; to be glad, if they can add to the Liberty and Happiness of their Subjects; to suffer them in the Honest and Quiet use of their own Consciences; to compose the Quarrels, Establish the Quiet, and defend the Rights of their Neighbours, and to remember, that they themselves *are to die like Men, and fall like one of the People*.

I come now to the Second thing: 2. God knows how to Abase such as walk in Pride; he is provok'd



to it, and he is able to do it. Provok'd by their Exalting themselves against him, forgetting their Maker, abusing his Institution, and destroying his Creatures. And he will shew himself in his Anger, and find a way to Abase them. He will, when he hath made use of them, *Punish their stout Heart, and the Glory of their high Looks.* I need not quote those many places in the Prophets, wherein he threatens this to the Kings of *Assyria* and *Babylon*, whom he made use of as *his Staff and his Rod, and they boasted themselves against him that shook them:* That God *hateth and resisteth the Proud, that he will bring down their haughty Looks, that they may know, that he is the Lord,* is so often said, that I need not, as I have not time to Illustrate it. That he is able to do it, can bear as little Dispute. *He who sits on High is Mightier than the highest, and there be higher than they: He Ruleth in all the Kingdoms of the Earth, and whom he will he setteth up, and whom he will he plucketh down.*

And we see it true in the Experience of History, that the Hatred which he himself bears, and which Humane Nature hath placed in it, against Pride and Tyranny, breaks often forth in the Destruction of them.

That in private Business, Men rise against such an one, as against a common Nuisance: and by their Endeavours, or by his own Passions, hurrying him still on, he is brought to Punishment. Pride naturally goes before Destruction, and a haughty Spirit before a Fall.

In Publick Affairs, either the Ambitious Men carry on their Aims to such a Stretch, that their Strength breaks of it self, and their Tyranny sinks with its own Weight; or some generous Man, a *Brutus*, or a *Tamerlane*, or a *Nassau*: is raised to break  
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the Chain, or the Nations Unite against such a Publick Plague; or God carries him on to such an Infatuation of Madness, that his Subjects rise, and drive him out from among them; or by the immediate Hand of God, he is Stricken and Destroyed. Many ways hath the God of Justice and Power to show his Wrath, and execute his Vengeance on Oppressors; on the Proud of the Earth: History is full of these Evidences, and we have reason to hope, that one more is a coming to Adorn and Bless History.

A Man, whom I doubt not, you have all along seen that I have been describing to you, the Scourge of *Europe* for a Series of many Years; who hath brought Slavery upon all under him, and been preparing it for all around him, by all the Violence and base Arts of Pride and Ambition. His own People he began with, whose Liberties he hath compleatly Ruin'd, and brought their Parliaments, and Immunities, and Laws into the Compass of his own Will, and taken away from them the very Countenance of Freedom: Those of them who profess'd not the King's Religion, for that was the Word, against the most Sacred Treaties, against repeated Edicts, against all Gratitude; Men that never did any thing to deserve it, except fixing him upon the Throne, he hath either compell'd to leave their Conscience or their Country, and Friends and Estates: His Neighbours he has seized on by Unjust Pretensions, or Invaded with groundless Wars, or Cheated with perfidious Treaties, or swallowed by Forgery and broken Faith: never showing the least Regard to Justice or Conscience, to Decency or Reputation, in the Accomplishment of any of his Designs; but He hath, in express Terms, not been ashamed to make his Glory the Ground of a War, which He once undertook; that is to say, an Unjust

just one. And because God has suffer'd Him to proceed with Success in His Tyranny, and hath made use of Him as his Ax, and Rod, and Staff; he hath been filled with Pride, and Courted the most Scandalous Flatteries, and assumed the Titles of Invincible and Immortal to himself.

And from the Contraries of all these Particulars, we may take a Character of one whom God is now pleas'd to make use of to abase the Pride of this Great Tyrant; of one, who knows Her self made for the Good of Her People, who imitates the Goodness of Him on whom She acknowledgeth Her Dependance, in making it Her Glory to spread the good Effects of Her Power among Her Subjects; who feels the Happiness of Governing a Free People, and will never teach or tempt them to Violate that Conscience, which is the Security of their Obedience, Who, being Easie, and Beloved at Home, studies the Peace and Security of Her Neighbours, and sends Assistance to the Injured and Oppressed; who returns the Praise of all to God, whose Authority, and not Her own, She bears: In short, one, whose only *Pride* is the Power she hath to make Her own Subjects Happy, and others Safe. This is She, whom he that is Mighty hath Magnified; and He hath scatter'd the Proud in the Imagination of their Hearts.

It hath been a long while one of the Riddles of Providence, that a Man hath been carry'd on in Successes, that have always had a Cruel and Perfidious Cause: But we hope God is now beginning to open the Problem, and to shew, that for this very Purpose He rais'd Him up to make His Power to be known in Him. The Dreams, the waking Thoughts of a Tyrant, the Conscience that He carries about Him, which Revenges His Subjects  
and



and His Neighbours on Him, is a Punishment, that, to Himself, is more than to be set against all His Successes and Glory : But to have these Dreams and Thoughts so Interpreted to all the World, and His Outward Greatness so Wounded ; this is the Glory of God's Justice, who will make His Humiliation equal to His Pride, and His Shame as Visible and Acceptable, as His Tyranny has been Terrible and Hated. Publick Injustice shall have a Publick Punishment ; and *He who Smote the People in Wrath with a continual Stroke, He that Ruleth the Nations in Anger shall be Persecuted, and none shall hinder ; the whole Earth shall be at Rest and Quiet, and break forth into Singing. The Kings of the Nations, whom before His Arms have Conquer'd, or lately His Friendship hath Destroyed, shall speak, and say unto him, Art thou also become Weak, as we ? Art thou also become like unto us ? How art thou fallen from Heaven, O Lucifer, Son of the Morning ? How art thou cut down to the Ground, which didst weaken the Nations ? Is this the Man that hath made the Earth to tremble ? that did shake Kingdoms ? That made the World as a Wilderness, and destroyed the Cities thereof ? That opened not the House of his Prisoners ? O Assyrian, the Rod of mine Anger, and the Staff of my Indignation : I will send him against the People of my Wrath, and give him a charge to take the Spoil : Howbeit, he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy, and cut off Nations, not a few : Shall the Ax boast it self against him that heweth therewith ? Shall the Saw magnifie it self against him that shaketh it ? Therefore shall the Lord, the Lord of Hosts, send among his fat ones Leanness, and under his Glory he shall kindle a Fire ; O my People that dwellest in Sion, be not afraid of the Assyrian,*

*Affyrian, He shall smite thee with a Rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the Indignation shall cease, and Anger in their Destruction. As I live, saith the Lord, I will prepare thee unto Blood, and Blood shall pursue thee: Sith thou hast not hated Blood, even Blood shall pursue thee: Because thou hast said, these two Nations, and these two Countries shall be mine and we will possess it, whereas the Lord was there: Therefore, as I live, saith the Lord God, I will even do according to thine Anger, and according to thy Envy, which thou hast used out of thy Hatred against them; and I will make my self known amongst them, when I have judged thee: And thou shalt know that I am the Lord, and that I have heard all thy Blasphemy which thou hast spoken against the Mountains of Israel. One might repeat many more Prophecies to the same Purpose; a Man can scarce help Prophefying himself, when God has open'd a Scene that gives so just Ground of Hope, that He's beginning to shew his Justice upon the Man of Pride. When he who swallowed up the Kingdoms of the Earth in His Thought, and made Himself lately sure of the Conquest of ours, is Beaten to Contempt, and Driven, I was going to say, into his own Country, but I remember, that that would be a milder Fate than he now lies under. When He, who carry'd heretofore all the Leaders of the Earth before Him, and stood even against the Attacks of our late Glorious Monarch, Flies before the Arms of Her Majesty, sent forth by the Hearty Unanimity of the Representatives of Her People; Seconded with the brisk Concurrence of Her Allies; supplied by the Careful Vigilance of Her Ministers; and Headed by Faithful and Consummate Generals; we may also*

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Prophecy, *How art thou fallen, O Lucifer, Son the of Morning.* Within Six Years so many Defeats! It carries the Hand of God in it, and there is, as it were, a Noise falling from Heaven, saying, *O King Nebuchadnezzar, the Kingdom is departed from thee.* If He would hear that Voice, and take *Daniel's Advice, and break off his Sins by Righteousness,* by doing Justice to those whom he hath Injured, and *His Iniquities by shewing Mercy to the Poor,* the Poor whom he has Oppress'd and driven away, *perhaps it may be a lengthning of His Tranquility,* otherwise, if His Heart be hardened against all these Calls, it is to be reasonably believ'd, He will be made to know, *that God Ruleth in the Kingdom of Men,* and giveth it to whom He will, *And that those that walk in Pride He is able to Abase.*

But it is not for us to Insult and Presume. All things are in God's Hand, and any thing like Pride in us may provoke him to turn the Current, and be as Severe as He is now Merciful. We should take care of what the Children of *Israel* are so often warn'd against; not to think that it is for our Righteousness, or that it is our Hand, but the Arm of God, and because He had a Favour unto us. *Therefore not unto us, O Lord, not unto us, but unto thy Name be the Praise.*

Thus our humble Acknowledgments and Thanksgivings should be offer'd up to God in a deep Sense of his undeserved Kindness to us.

And O that we could learn that Humility too, that would make us easie and kind to one another; that would allay those Heats and Differences that are among us; that would teach us to prefer and bear with, and forgive one another! Then might we hope for the continued Favor of the most High to us, and make our selves, thro' His Blessing, what nothing but our own Wickedness can hinder us from being, the happiest People upon Earth.

O may the King of all the Earth, the God that resisteth the Proud, and hateth all that Exalt themselves, confound all Designs of Tyranny and Cruel Oppression! may the Lord of Hosts, the God of the Armies of *Israel*, go forth with us, and give us Victory against all our Enemies! May the Spirit of Peace and Love descend upon us, and conquer all Pride, and Malice, and Anger in our Hearts. And May God in his own good Time send us a safe, and secure, and lasting PEACE, thro' *Jesus Christ* our Lord.



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